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585 singing the Epithalamium, they depart with friendly glad hearts, from the house of praise." [1]

Bossu's description of Alabama marriage customs is short.

"The savages are ordinarily satisfied with one wife, of whom they are excessively jealous. When a savage passes through a village and [836] has no wife, he hires a girl for a night or two, according to his fancy, and the parents find in that nothing to blame;[2] they disturb themselves very little about their girl, giving as a reason that she has the right to her own body; the daughters of the savages do not abuse this liberty at all; they find it for their interest to appear modest in order to be sought in marriage; but with regard to the married women they [581] say that by marriage they have sold their liberty, and therefore they ought not to have any other men besides their husband. On their side [the men] reserve the right to have many wives. . . .

"Marriage . . . is of a simple nature, and of no other form than mutual consent of the parties. The future husband makes presents of skins and provisions at the cabin of the father of his intended; after the meal there is a dance, they sing of the war exploits of the ancestors of the husband. Next day the oldest man presents the wife to the parents of her husband. That is the entire marriage ceremony. . . . Those who are good warriors and good hunters choose the prettiest girls; the others have only the rejected and the ugly." [3]

From Romans:

[595] "Polygamy is here allowed, though not generally made use of; they marry without much ceremony, seldom any more than to make some presents to the parents, and to have a feast or hearty regale at the hut of the wife's father; when once married the women are bound to the strictest observation of obedience and conjugal fidelity, [the Indians] saying that she that has once sold herself, can not any more dispose of any thing whatever; and of their wives they are the most unreasonably jealous of any nation under the sun." [4]

Says Bartram:

"Amongst some of the bands in the Muscogulge confederacy, I was informed the mystery is performed after the following manner. When a young man has fixed his affections, and is determined to marry, he takes a Cane or Reed, such as they stick down at the hills of their Bean vines for their support: with this (after having obtained her parents' or nearest relations' consent) he repairs to the habitation of his beloved, attended by his friends and associates, and in the presence of the wedding guests, he sticks his Reed down, upright in the ground; when soon after his sweet-heart comes forth with another

[1] Adair, Hist. Am. Inds., pp. 139-141.
[2] Girls were also offered to strangers as a mark of hospitality; cf. Bossu, Nouv. Voy., vol. II, p. 17.
[3] Bossu, Nouv. Voy., vol. II, pp. 19-21.
[4] Romans, Nat. Hist. E. and W. Fla., pp. 97-98.

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775 man looked and discovered the nature of his companion. Then he began to climb down and when he was nearly to the ground took off his moccasins and threw them, one in one direction and one in another. The ghost, however, ran after the moccasins, picked them up, and then pursued the man, whom he threw down and killed.

Speaking of the site of old Okmulgee, Adair says that the Indians "strenuously aver, that when necessity forces them to encamp there, they always hear, at the dawn of the morning, the usual noise of Indians singing their joyful religious notes, and dancing, as if going down to the river to purify themselves, and then returning to the old town-house: with a great deal more to the same effect."[76] Adair adds that they attributed his own inability to hear such things to the fact that he was "an obdurate infidel that way."[77]

Says Pope:

"The *Creeks* in approaching the Frontiers of *Georgia*, always encamp on the right hand side of the Road or Path, assigning the left, as ominous, to the *Larvæ* or Ghosts of their departed Heroes who have either unfortunately lost their scalps, or remain unburied. The Ghost of an Hero in either Predicament, is refused Admittance into the Mansions of Bliss, and sentenced to take up its invisible and darksome Abode, in the dreary Caverns of the Wilderness; until the Indignity shall be retaliated on the Enemy, by some of his surviving Friends."[78]

Pope's authority is not the best, but this certainly establishes the fact that the Creeks had the same belief as the Chickasaw regarding the necessity of placating spirits of the slain.

761 Adair is probably correct in attributing fatalistic beliefs to the southern Indians as to the time when each man's life was to come to an end. He says that they had a common proverb "*Neetak Intahāh* [Ni'tak intaha], 'The days appointed, or allowed him, were finished' [the days finished for him]. And this is their firm belief; for they affirm, that there is a fixt time, and place, when, and where, every one must die, without any possibility of averting it. They frequently say, 'Such a one was weighed on the path, and made to be light.'"[79]

[581] He also says that many believed marriages to be equally fated.[80]

775 We learn from Adair, in places already quoted, that the Chickasaw discharged guns and whooped in order to drive the ghost of a dead man to his fixed abode, but that it was believed that if he had been slain in war his soul would haunt the eaves of the house until equal blood had been shed for him.[81] All accounts agree that after the soul had been induced to leave the neighborhood of his living relatives he traveled westward, passed under the sky and proceeded

[76] Adair, Hist. Am. Inds., p 36. [77] Ibid., p 37. [78] Pope, Tour, pp. 63-64. [79] Adair, op. cit., p. 32. [80] Ibid., p. 26. [81] Schoolcraft, Ind. Tribes, vol. 1, p. 310.